

THE 13 Feb 1759  
LIBERTY  
OF THE  
SPIRIT  
AND OF THE  
FLESH  
DISTINGUISHED:

In an ADDRESS to those Captives in Spirit  
among the People called *QUAKERS*,  
who are commonly called *Libertines*.

By JOHN RUTTY, /  
An unworthy Member of that Community.

*Ask for the old Paths, where is the good Way and walk therein, and ye shall find rest for your Souls; but they said, We will not walk therein. Jer. vi. 16.*  
*Wo to the rebellious Children, saith the Lord, that take counsel, but not of me—that walk to go down into Egypt, and have not asked at my mouth, to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. Isa. xxx. 1, 2, 3.*  
*For, Brethren ye have been called unto Liberty; only use not Liberty for an occasion to the Flesh. Gal. v. 13.*

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# THE INTRODUCTION.

**B**Y *LIBERTY* I understand a Freedom of Spirit to act and speak according to the Light and Conviction received, whether agreeably to the Custom of the Land wherein we live or not. By *Bondage*, I understand a want of that Liberty, or a servile subjection to the prevailing Fashions of the Times as such, even when either we believe them to be repugnant to Justice and Truth, or neglect to enquire whether they be so or not, altho' strongly called on so to do by the examples and precepts of our Forefathers, and the singular Education they have given us: and according to this account, I apprehend that those whom we commonly call *Liber-tines* in our Society, ought to be ranked among the *Captives*.

In these lands indeed, we are favoured far beyond many of our Neighbours, with the Liberty of worshipping GOD according

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to our respective Persuasions, and our civil Rights and Liberties are in a great Measure secured to us, and many among us profess great zeal to maintain and preserve these inviolable, who yet, in reality, if they examine themselves impartially, will be found not a whit better than *Slaves* to a certain most potent Idol, whose Sway is more despotic and more universal than that of any Monarch upon earth, that is to say, the *God or Spirit of this World*.

This Address comes from one who has long groaned under the bondage of this Spirit, and who consequently is not void of a sympathy with such as may be under the like circumstances, and wishes for them the like Redemption and Participation of the glorious *Liberty of the Sons of God*, after which he himself aspires,

Now, in the Language of Scripture, the *Spirit of this World* is placed in opposition to the Spirit of GOD, as in these Expressions of the Apostle Paul: (a) *Now we have received not the Spirit of this world, but the Spirit which is of GOD, that we might know the Things that are freely given us of GOD*: And again, (b) *The God*

(a) 1 Cor. ii. 12.

(b) 2 Cor. iv. 4.

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*God of this World blinded the Eyes of those from whom the Light of the glorious Gospel was hid formerly: and the Children of this World are distinguished from the Children of Light by the Lip of Truth (c).*

The View given in this little Tract of the prevailing Fashions of the Lands we live in, affords to me a strong Evidence of the Corruption of the Heart of Man, and that, amidst all our boasts of Liberty and Reformation, the World still lies in wickedness, that many still continue to walk in the broad way, and that but a few have learned to walk in that strait path which leads to life; and so the Advice of the Apostle, (d) *Be not conformed to this World, but be ye transformed by the renewing of your mind*, remains to be very wholesome and applicable to us at this day.

The *Jews* of old boasted of their being *Abraham's Children*, and in bondage to no man, but the Lip of Truth pronounced them Slaves to Sin; and indeed, altho' Christ our Lord was anointed to preach *Deliverance to the Captives*, (e) it is to be doubted that but few who bear his name have

(c) *Luke xvi. 8.* (d) *Rom. xii. 2.* (e) *Luke iv.*

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have obtained the happy experience of being entirely set at liberty from a vassalage to the Spirit of this World ; on the contrary, that this Spirit hath captivated and blinded multitudes of those called Christians is too evident in our daily conversation, from the enchanting or delusive power of the prevailing Fashion of the times, whereby it gives a false Lustre to many absurd, hurtful and wicked Practices, and (even as some called *evil good, (f) and good evil, and put darkness for light, and light for darkness,* so this) frequently represents wrong for right and right for wrong, and blinds men both as to their temporal and spiritual Interest ; and he that dares to be truly Wise and Virtuous in opposition to the torrent of the times, is commonly the Object of Scorn ; in order to avoid which the many run down with the stream.

To shew that this is the case in divers instances peculiarly affecting our religious Society is the design of this Address, and to represent to those who are proper objects of this Admonition, the misery and folly of their present state and conduct, as being inconsistent not only with the precepts  
of

(f) *Isaiah* v. 20.



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of Holy Scripture, but the maxims of sound Reason, and such as clash even with their temporal Interest, and to convince them that they are not only Slaves, but Fools also, even as long as they hug their Chains, and do not sigh and groan for Deliverance.

That there is a gross and palpable De-clension among the present Generation of the People called *Quakers*, from the Spirit and Practices of their Predecessors, is abundantly manifest in the several Instances to be hereafter minutely specified: Nor indeed to those who know how to trace effects from their causes, is this at all to be wondered at, these Transgressions being no other than the genuine productions of the native Soil, the Heart of Man, that hath not been subjected to the Discipline of the Holy Cross.

To dare to oppose the modish Inundation of the Follies and Extravagancies of the times, requires a Fortitude not born with us, but such as must be acquired by no small share of spiritual industry, and indeed a power more than human.

Wherefore I bow the knee to the God and Father of Spirits, that he who is Omnipotent,

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nipotent, Omnipresent and infinitely good, may vouchsafe so far to co-operate with these my feeble Endeavours as to enlighten the understandings and bend the wills of those poor Captives to the World's Spirit and ways, who dare not do otherwise than run with the multitude, and that he may influence them to a way of thinking and acting agreeable to the Examples and Precepts of their Fathers, even by the operation of the same Power and Spirit which animated them in their christian conflict, being well aware, that nothing short of the same Power which raised up, can preserve us a Society to the glory of GOD, who hath called us, as he did the primitive Christians formerly, unto (2) *Liberty*.

In the mean time, as I am here treating with meer Carnal Men, who are no otherwise *Quakers* than by meer accident, and rather indeed by reluctance than choice, who have little or no relish for the sublime Truths of the Gospel, who vainly flatter themselves with the conceit of Liberty, good sense, the free exercise of their rational faculties, and just apprehensions of their  
own

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own temporal Interest and Honour, I shall endeavour to reason with them upon their own Principles, even as Babes are to be fed with Milk, being unable to bear stronger Meat: for indeed, if one were to speak to such meerly of Self-denial and Mortification, or of the glorious Privileges of the *free* Citizens of the *New Jerusalem*, or of the vanity of all worldly enjoyments, or of the Joys of Heaven reserved for those who bear the Cross here, or were one to affirm with great truth, that this People with whom they profess Fellowship, are signalized by two special marks of the favour of Divine Providence, *viz.* in the raising up a Ministry agreeable to Christ's own appointment, and in establishing Christian Discipline among us, it is very probable he might meet with no better treatment than that which *Felix* the Governor gave *Paul* the Apostle, in these words: *Go thy way, \* and when I have a convenient season, I will call for thee.*

But if one speak to them of Liberty, and of temporal Honour and Interest, and of the consistency of their conduct with

\* *Acts* xxiv. 25.

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found Reason and good Sense, they may perhaps vouchsafe to lend an ear; for which reason the chief tendency of this Work is to shew them that their conduct is neither consistent with Liberty, sound Policy and good Sense, nor with their own temporal Honour and Interest: and if once the sandy foundation upon which they have been building comes to be shaken, they may possibly think of digging deeper for a better, which is what hath been very frequently, earnestly and justly recommended to them by our Brethren of the Ministry:

And indeed it must be owned that a meer Conformity to the Traditions of the Elders in exterior matters, is far from entitling any man to the kingdom of Heaven, and so is every thing short of *Regeneration* \* according to our Lord's Doctrine, and besides a *Non-conformity to this world*, † we must be transformed by the *Renewing of our mind*, agreeably to the precept of the Apostle.

In the mean time, it will abundantly appear in the sequel, that our Ancestors have pointed out to us the plain high road

to

\* *John* iii.

† *Rom.* xii. 2.



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to Health, Tranquillity of mind, and the preservation, if not increase of our outward Estates.

It was not however the Policy of this World, or a meer principle of Parsimony that led them into these things, but a clear Illumination of mind by which they saw the vanity, folly and wickedness of the World in many of their Practices, and therefore conscientiously declined them: and as now at length thro' the persevering Constancy of the Faithful, thro' a considerable Series of time, the prejudices of the people are in a great measure overcome, and many sober persons of other Societies begin to be convinced of the reasonableness of many of our Practices, and even to recommend them as most consistent with the strictest justice and prudence, the present reigning Degeneracy of those who are yet called by our name, becomes very unseasonable, and like the conduct of the Spies of old, \* who brought up an evil Report of the land of *Canaan*, tends to discourage the progress of the Reformation, or the spreading of that Light and Truth which thro' the favour of Providence hath dawned among us.

\* *Numbers* xiii.

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That Purity and Simplicity of Manners consisting in the renunciation of the Superfluities and Vanities of the World by which our Elders were, and the Faithful still are, distinguished, was no affected Singularity, nor was it any other than the result of a Conformity to the doctrine and precepts of Christ and his Apostles, and perfectly agreeable to the idea given us in the New Testament, of the estimate proper to be made of the state of man in this world as a transient Habitation, a Stage of Probation and Preparation for a better and happier state, as appears from the following Texts: *Lay not up for yourselves Treasures upon Earth, &c. Take \* no thought what ye shall eat, what ye shall drink, or wherewithal ye shall be cloathed, (for after all these things do the Gentiles seek) but seek ye first the kingdom of God and his Righteousness and all these things shall be added unto you. We have no continuing City here, but seek one to come †. And, to me, says the Apostle Paul, to live § is Christ, and to die is gain, and I am in a straight betwixt two, having a desire to depart and be with Christ, which is far better, nevertheless to abide*

\* *Mat. vi.*

† *Heb. xiii. 14.*

§ *Philip. i.*

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*abide in the flesh is more needful for you. And Christians are represented as Pilgrims Strangers and Sojourners here \*. And Christ says, † How can ye believe who receive Honour from one another, and seek not the Honour that cometh from God only? and the Apostle James, that the Friendship of the World is Enmity with God §, and whosoever will be a Friend of the World is the Enemy of God.*

Hence it is evident that all such who would in earnest copy after the primitive Pattern, ought to renounce the surfeiting Cares, superfluous Profits, vain Pleasures and Honours of this World.

It must be owned that the course of this World is not steered according to such Maxims, and that among the Professors of Christianity there are but few who are found in the exercise of a Self-denial perfectly consistent herewith: and the distinction which our Lord himself made between the *Children || of this World* and the *Children of Light* holds good to this day.

We are indeed told by a celebrated and ingenious Writer of the last age, of a certain obscure Set of Men called *Pietists*,  
whose

\* 1 Pet. ii. 11.  
|| Luke xvi. 8.

† John v. 44.

§ James iv. 4.

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whose Character and Conduct appears to be in a good measure conformable to the above Precepts and Maxims of the New Testament, according to the following description he has given of them, *viz.* " They \* pretend to great Refinements as to what regards the practice of Christianity : they retire much from the conversation of the World : they sink themselves into an entire Repose and Tranquillity of mind, and in a state of *Silence* attend the secret illapse and flowings in of the Holy Spirit ; they retrench themselves within the Conveniencies and Necessities of Life, and avoid as much as possible what the World calls innocent Pleasures, lest they should have their affections tainted with any Sensuality, and diverted from the love of Him who is to be the only comfort, repose and delight of their whole being."

Such a Description quadrates well with the account given us of the conduct and disposition of our faithful Elders in the beginning, *viz.* " That they † recommended Silence by their Example, having very few Words upon all occasions. They sought

\* *Addison's Travels to Italy.* † *Penn's Rise and Progress of the People called Quakers.*



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sought Solitude, but when in company they would neither use nor hear unnecessary or unlawful Discourses ; whereby they preserved their minds pure and undisturbed from unprofitable thoughts and diversions."

And agreeable to this Observation are those prudential and salutary Cautions given forth from some of our National Meetings against needless Visits, Familiarity and Friendship with persons of other professions, as frequently proving a Snare to weak minds and tending to draw them into a Conformity to the World in its corruptions \*.

And it is well known that this People did ever from the beginning conscientiously decline the use of the customary Recreations and Pastimes of the Age, and condemn the vain Poms and Superfluities of the World in eating, drinking, apparel, furniture, and even in Trading, (w) as unbecoming the character of a People called of God out of the corruptions of the

\* *Israel, by divine Direction, (Numbers xxiii. 9.) was to dwell alone, and not to be reckoned among the nations: but when they deviated from this counsel and dwelt among the Canaanites, Hittites, &c. and took their daughters to be their wives, and gave their daughters to their sons, they served other Gods, forgot the Lord their God, and served Baalim and the Groves. Judges iii. 5, 6. 7. vi. 1, &c.* + *Treatise of Christian Discipline published in Dublin 1753.*

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the World, and to shine as Lights to the conviction of a degenerate Age of professed Christians: and what does all this amount to either in this or the before-mentioned People, or any other? Truly, not to a whit more than a faithful adherence to the above mentioned precepts, sentiments and conduct of Christ and his Apostles, whose followers we all profess to be.

But to return to the consideration of sound Policy and good Sense, temporal Advantage, Liberty and Honour; the Saying of the Apostle, that *Godliness is profitable to all things, \* having the promise of this Life and of that which is to come*, and of the wise man, † that *Wisdom carrieth in her right hand Length of days, and in her left Riches and Honour*, are perhaps in no case more applicable than to the consequences of a faithful adherence to the wholesome Traditions of our Forefathers: for Health of body, Tranquillity of mind, and an improvement of estate are the genuine effects of Temperance and Frugality; as on the contrary, Diseases both of body and mind, and outward Poverty, by the justice and wisdom

\* i Tim. iv. 8.

† Prov. iii. 16.

wisdom of that supreme Providence which presides over all events in both the moral and natural world, are entailed upon the vain Affectation of the modish Excesses and Superfluities of the times; and if we as a people had adhered more strictly to the primitive Example and Precept in respect of those things, whilst at the same time, according to the inviolable dictates of sound Morality we had exercised a proper Industry in our outward Concerns, we had been, in a more general manner than we now are, in that which in Scripture is pronounced to be the more blessed state, *viz.* of being able *rather to give than receive* \*.

Next, as to the points of Honour and Liberty, upon which some of these men seem to value themselves; for my part I know of no greater Honour to a man than to maintain an uniform, consistent Character in a conduct agreeable to his Profession, but on the other hand, to profess and behave as a christian Freeman in some respects, and put on the evident badges of Slavery in others, is a Hotch-potch Character ridiculous in itself, to which may

\* *Acts* xx. 35:

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not unfitly be applied the Comparison whereby the Prophet represented the state of *Ephraim*, viz. \* *Ephraim hath mixed himself among the people: he is a Cake not turned*, viz. *partly raw and partly baked*.

Our faithful Elders bravely asserted and steadily maintained their christian Right and Liberty of declining many of those Customs of the World which were and are destructive both of Health and Wealth, and moreover by their steady Perseverance have rendered the Path so easy to us their Successors, that very little hardship now attends a strict and faithful adherence to their wholesome Traditions, so that if any of us be now deprived of our Rights and Liberties in these respects, it must betray an extraordinary degree of Cowardice complicated with great Folly, even that whilst Liberty is offered, we should prefer Slavery; and the mark of Infamy which under the Law was set upon such as chose a state of outward Slavery when Liberty was offered them, viz. † *that their Masters should bore their ears through with an awl, and they should serve them for ever*, is a fit representation not only of the Reproach due to) but of the dreadful entailment

\* *Hosea vii. 8.*

† *Exodus xxi. 6.*



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entailment of perpetual spiritual Slavery on) those who persist in refusing christian Liberty when offered to them.

Upon the whole, as an uniform, consistent, faithful Conduct agreeable to our peculiar Profession, tends to preserve us out of the Corruptions of the World, and to distinguish us *a City set on a Hill that could not be hid* \* ; on the contrary, the tendency of the conduct of the modern Libertines so called is, to dissolve and destroy all Distinctions peculiar to this Society, to pull down the Hedge and destroy the Fence of christian Discipline, by which we should be preserved, as a Garden enclosed, from many noxious things to which others are exposed, to blend and confound our Language and Manners † with those of the World, and why? The moving cause is clear, *viz.* to ingratiate themselves with and render themselves acceptable to the World (and indeed such are as much Children of this World as others) accord-

\* *Matth. v. 14.*

† This is notoriously the case at present with not a few who are called by our name, who resemble the children of those Jews that had married Wives of *Ashdod*, &c. contrary to God's Command, that they spoke half the language of the Jews and half that of *Ashdod*. *Nehem. xiii.*

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ing to the saying of our Lord to his Disciples: \* *If ye were of the World, the World would love its own, but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.*

Now therefore, O ye degenerate Children, and despisers of your own Mercies, ponder the path of your feet, even your Backslidings from the footsteps of your Forefathers, and turn about in due time, and consider what befel a people formerly, who, when they knew † GOD, glorified him not as GOD, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened, professing themselves to be wise, they became fools, &c. whom GOD gave up to uncleanness thro' the lusts of their own hearts; I say turn about now in due time, lest a like dreadful Desertion should also attend you, and a Fate analagous to that of those who were called the Children § of the Kingdom formerly, viz. that they should be cast out whilst others should come from the East and from the West, and sit down with Abraham and Isaac and Jacob in the kingdom of GOD.

I ear-

\* John xv. † Rom. i. 21, 22, 23, 24. § Mat. viii.

I earnestly wish that such of the Rich and Great, into whose hands this Address may come, may in an especial manner be favoured with a feeling sense of the justness of the Admonitions herein contained, because as to the Splendor and Gaiety of living, and indeed in most cases, these are the Fashion-makers, whom the meaner people blindly follow, and therefore are doubly guilty, as being not only Captives themselves, but leading others into the same state:

But before I proceed to the Work itself, it seems necessary to obviate one Objection that I am well aware will be made against the whole Tenour of it, *viz.*

*Obj.* Here is a great Pother about Exterior matters, in all which it is very possible for a man to be exact, even to a tittle, and yet have no right to the kingdom of Heaven: and this is beginning at the wrong end, the Outside instead of the Inside: regulate this last, and a Regulation of the other will immediately follow. I answer first, that I freely grant that nothing short of Regeneration can give admittance into the kingdom of God; and that altho' I have said many things to evince that the Spirit of the World is a Spirit

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Spirit of Error and Delusion, yet I must own in the language of the beloved Disciple \*, that “ Whatsoever (and indeed nothing but what) is born of God overcometh the *World*, and that this is the Victory that overcometh the *World*, even our Faith:” which is *the Gift of God* †,

But in the mean time, I do not apprehend that this discharges either Parents from a Vigilance over their Children, or Elders from an Oversight of the Flock in respect to these Exterior matters.

As to the New Birth and the Gift of Faith, it is not in the power of the Parent to convey these to his Children, but yet this should not hinder him from conveying to them what he can.

Now here is, in the Supposition implied in the Objection, a Parent who hath himself happily experienced the Advantages of a Life and Conversation conducted in the ways of Truth and Simplicity, Temperance, Sobriety and Frugality, and of an Education exempting him from many Snares and Temptations to Vice, to which many others are exposed :

Shall a Parent thus situated abandon his Offspring during a state of Minority, Ignorance

\* 1 *John* v.      † *Eph.* ii. 8.



norance and Weakness, to Nature, or to corrupt Company, and if viciously inclined, (as indeed the Seeds of Evil soon appear even in Children,) put no Yoke or lay no Restraint, and exercise no Discipline on him in his Youth? This would be a Neglect condemned by all wise Nations; and on the contrary, it's allowed to be the indispensable Duty of Parents to train up their Children in the way wherein they ought hereafter to walk, to recommend to them the sweetness of Virtue, and keep them out of the road to Vice as much as possible, by Instructions, by Example, by Encouragements and Restraints properly exercised: by this means, in the more tractable dispositions the practice of Virtue will become familiar, or at least good Habits will be contracted, and our Youth will be kept out of the way of those many Temptations which daily captivate the giddy multitude, and they will be more capable of better and higher impressions, than if, by an early indulgence of a Conformity to the modish Corruptions of a degenerate Age, evil Habits had been contracted very difficult to be afterwards overcome.

Now if such be the Duty of Parents with regard to their Offspring, undoubtedly  
Ministers

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Ministers and Elders ought to countenance and co-operate with these Endeavours, those especially whom the *Holy Ghost* hath now, as formerly, made *Overseers*, not neglecting to recommend higher and nobler principles of action than meet Education and Tradition: and when the Religion of our Education becomes the Religion of our Judgment and Choice; when we, and those of the succeeding Ages, become thoroughly convinced that a faithful adherence to the wholesome Traditions of our Elders, animated by the Spirit that established them, is highly conducive to the good of both body and mind, and our solid comfort and happiness both in this World and the next, there may be good grounds for hoping that a Succession will be maintained, and preserved in the same glorious Path, from one generation to another to the end of the World. *Amen.*

*P. S.* Since the first rough draught of this Tract was finished, some additional Hints on the Subject of Recreations and elsewhere, were given me by a dear Brother, *James Gough*, which I have accordingly adopted, and do hereby acknowledge.

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THE  
LIBERTY  
OF THE  
SPIRIT  
AND OF THE  
FLESH  
DISTINGUISHED:

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SECT. I.

*Of Recreations.*

**A**N inordinate and unlawful Pursuit of either Pleasure, Profit or Honour, according to the various dispositions and temptations attending different men, seems to be the chief Obstacle in their way to solid Comfort and Happiness in this world and that which is to come.

As a religious Society we are distinguished by proposing to our Members certain Limitations to these several Pursuits,  
D to

to demonstrate the Expediency whereof is the tendency of this Address.

I shall begin with Pleasure; and here, the present Conduct of some, who by their frequenting our Assemblies seem to be willing to be deemed in Communion with us, seems to render it necessary to represent unto them the Self-denial of our Ancestors with regard to the vain *Pastimes* of the Age they lived in, together with the Advantages attending it, in order that such who fall into a Conformity to the practices of the World in these respects, may consider how far this is consistent with Prudence and sound Policy.

Now it is certain that they ever did, and the faithful among them still do, maintain a perpetual Controversy against these things, as deeming them inconsistent with the character of the christian Sojourner, who, according to the Apostle *Peter*, \* ought to *pass* his time in this world, in *fear*, and not study Arts to pass away that Time which flies away so fast of it self, and is but a Span bearing no proportion to that everlasting Duration, the happiness or misery annexed to which depends on the use we make of it, even of the short space allotted us in this World.

Hence they renounced not only *Prize-fighting*, *Bull-baiting*, *Cock-fighting*, *Gaming*,

\* 1 *Pet.* i. 17.



ming \*, and other such like instances of squandering away our precious moments as are condemned by the more sober and civilized of other Societies, but also divers other Recreations, so called, of a more refined kind, which by divers of those who call themselves polite and well-bred, according to the maxims of the Spirit of this World, are reckoned fine Qualifications: thus they never deemed *Dancing* to be any part of christian Education; on the contrary, that Snares and Dangers with regard to the spiritual Life lay hid under the specious pretences of learning a graceful motion of the body; and, altho' it may be alledged in behalf of Hunting, that it is a natural and lawful exercise, yet I find among the Records of our Elders, that as they had a sense of its tendency sometimes to draw into Company that might be hurtful to our Youth, they have not been wanting to give cautions on this head: Nor moreover, were they burdened with the expence of teaching their Children to *chant to the sound of the Viol* \*, or of

\* To these might be added the frequenting of Horse-races, a practice particularly cautioned against, even of late, as being attended with divers temptations and snares from the unsuitable company, idle and vain discourses, and sometimes Gaming practised on this occasion, utterly inconsistent with our peculiar character and profession.

furnishing them with \* *instruments of Music*, like those of old, who were not grieved at the *affliction of Joseph*, being led to a superior Harmony, even that in Conduct and Actions; which is grateful in the ears of GOD and good men: and as to the modish, promiscuous Assemblies of Men and Women at *Balls and Consorts of Music*, wherein divers modern Christians seem to have given full Licence to their Women to be Gadders abroad, they ever did, and still do judge with the Apostle, † that their Women should be *keepers at home*, as most consistent with the spiritual as well as temporal Interest and good Oeconomy of their Families.

Nor again did it enter into their hearts to learn to *Fence or Fight*, their Warfare being spiritual, and their heavenly Captain having taught them to forgive Injuries.

Next, as to the Entertainments of the *Theatre or Stage-Plays*, which at this time engross so great a share of the precious time of many, to the scandal of the christian profession, and which have of late found admittance into Countries, which formerly would have banished their Actors with scorn as Vagabonds, (which they are deemed to be by Law, as I am informed)

to

\* *Amos vi. 5, 6.*

† *Titus ii. 5.*

to these I say our Ancestors were utter strangers, ever declaring against them (and with great justice is the same Admonition continued in the general Epistle of the Yearly Meeting of *London* 1748, 1749) as Nurseries of Vice and Debauchery, in which light they have also of late been considered by divers of the more serious persons of other Societies\*.

Now, what was the Advantage of all this Singularity and Self-denial? I answer, very great, on a temporal as well as spiritual account, as they not only by this means saved to themselves a great deal of Time for Meditation and spiritual Exercises, and were exempted from the Snares and Temptations attending the several practices abovementioned, but moreover also saved a considerable share of outward Treasure, which is squandered away on these occasions, that might be applied to much better purposes, and had more Time for a sober, honourable and industrious application to their Secular concerns, which of consequence was crowned with better success, even in the acquisition of the Riches of this world.

Shall

\* An eminent Author, not of our Communion, observes on this very occasion, that Pleasure is in some sort more pernicious than direct Vice, because Vice has naturally some Horror in it, but Pleasure, under the colour of being harmless, stupifies and besots.

Shall now any of the Descendants of these men who are enjoying the fruits of their Industry and Frugality, wax wanton, and, being intoxicated with the Spirit of this World, embrace those things which their Forefathers with so much reason abhorred? Such shall reap the genuine fruits of their own doings: for besides the loss that both Body and Soul sustain hereby, this shall also prove a Moth to their Estates, and outward Poverty must undoubtedly, by the just determination of Providence, prove frequently the Consequence of the unbounded gratification of that *Eye which is not satisfied with seeing, and of that Ear which is not filled with hearing* \*.

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## S E C T. II.

*Of Superfluities in Meats, Drinks, Apparel and Furniture.*

**T**HE true, or just and lawful ends of Meat, Drink, Apparel and Furniture are to preserve life and health, to cover our nakedness and defend us from the injuries of the weather: And, thro' the Goodness of Providence ample means are furnished us, and for the most part may be procured sufficient for answering those ends;

\* *Eccles. i. 8.*



ends; but if Men will not be content with the bountiful Provision of GOD in nature, nor know how to prize any thing but what comes from far and costs them dear; and if such be the prevailing Taste and Mode of a Country set up by the Rich and Great, those of middle and inferior Stations, whose Wills have not been subdued by the Discipline of the holy Cross, so far as to enable them to reject and deny, but who on the contrary are embracing that Maxim, that it were *better to be out of the World than out of the Fashion*, will often find difficulties enough in procuring to themselves what they may vainly imagine to be the Conveniencies of Life, or in other terms, to eat, drink and dress as others do:

And indeed, such at this present time is notoriously the case of these Countries, where even the lower Class of the people will not sit down to their breakfast without supplies from both the *Indies*, and where the Drink, designed by Nature chiefly as a Vehicle for our food, often costs more than the Meat, and must in a great measure be imported from abroad, as also no small part of the Cloathing of the Body, and Furniture of our houses.

By this means a great Variety of imaginary Wants is created, and cares and toils in proportion are entailed on the middle and lower Classes of mankind, and sometimes the

the Properties of their Neighbours are invaded, in order to supply these imaginary Wants.

Now, amidst such a general overflowing of Luxury among the people, it seems to be well worthy the consideration of such, who in their Language and Garb carry about them the badges of a profession of being set at liberty from a Bondage to the Spirit of this World, how far they have shone as Lights in a dark and corrupt Age, (even as a *City set on a hill that \* could not be hid*) by an uniform conduct agreeable to such a profession:

And first, with respect to Superfluities in Eating and Drinking: Certain it is, that various and costly meats, drinks and sauces are not only a breach of that Precept, *Take † no thought what ye shall eat, and what ye shall drink*, but also as inconsistent with our peculiar profession, as Lace and Embroidery in Apparel; and moreover, besides the superfluous Expences common to both, are peculiarly injurious to Health, even to that of both body and mind, as being provocatives to Intemperance, and productive of all the ill effects, both natural and moral, entailed upon such Indulgences.

And here it would seem utterly inexcusable to pass by in silence a certain lately introduced, and now greatly prevailing Fashion,

\* *Matth. v. 14.*

† *Matth. vi.*

Fashion, viz. that of drinking *Spirituous Liquors*, in behalf of which whatever may be alledged of their use as a Medicine, it is most certain that the ordinary use of them challenges the first rank among Superfluities in drinking, to be condemned, as being highly injurious to our Bodies, Souls and Estates: and were we as a people thoroughly possessed of the true Spirit of christian Moderation, we should be no less distinguished, by a peculiar Self-denial and Abstinence, in this than in other respects; and I observe with pleasure, among the many salutary Counsels from time to time transmitted to us by that honourable Assembly the Yearly Meeting of *London*, we have a particular Caution against this growing and dangerous Evil, in the Year 1754.

It appears from the writings of our Elders that *Fasting* was not unfrequently practised by them, as they were occasionally and voluntarily led thereunto by the heavenly Wisdom; a practice also frequent in the primitive Church, and on many occasions highly conducive to the health of both body and mind, tho' it seems, of late years to be much out of use; nor indeed hath the Temperance and Moderation suitable to our profession always manifested itself in the spreading of our Tables, but Pomp and Ostentation too frequently been consulted on this occasion: of which it seems not unnecessary

to specify one signal Instance, because many are sufferers by it, *viz.* that altho' by virtue of our Education we enjoy an exemption from the vain and superfluous Expences attending Births and Burials, yet at *Marriages* many of us, notwithstanding the reiterated Precepts given forth to the contrary, are remarkably more profuse than our neighbours, and many of the poorer sort are led on blindly, in this as in other cases, by the example of the Rich and Great, to such Excesses as are not only inconsistent with our christian Testimony, but very hurtful to their temporal Interest.

Beside this, there is a certain particular instance, both of Superfluity and Unseasonableness, with regard to Eating and Drinking, which seems not unworthy of some animadversion in this place.

It was a Statute enjoined by God himself to *Aaron* and his Sons, and to remain in force for ever throughout their Generations, *Ye \* shall not drink Wine nor strong Drink when ye go into the Tabernacle of the Congregation, lest ye die:* and the reason subjoined in the following verses, *viz.* that *they might put difference between holy and unholy, between clean and unclean, and might teach the Children of Israel all the Statutes which the Lord had spoken,* is applicable also in christian Congregations, and

\* *Levit. x. 9.*



and to all Intemperance in Eating and Drinking on such occasions; nor is a calm Serenity of mind undisturbed by the Fumes of Indigestion and Excess less necessary to those who are to learn divine Truths than to those who are to teach them.

Upon this principle, it was an ancient custom to eat and drink sparingly before a Meeting for divine Worship, a Custom from which I observe with concern too many to deviate to their own private hurt, as well as that of their Families, and particularly of their Servants, who by reason of the provision they must make for their masters bellies, are obliged to stay at home: and this I take to be one cause of the irreligion and dissoluteness of Servants, greatly complained of; and if some of the Servants of our Community should more peculiarly suffer on this account, it were not to be wondered at, because these, (notwithstanding divers wholesome Advices to the contrary), are too much deprived of those Opportunities for spiritual improvement, and it is to be doubted have but rarely any other\*.

There

\* Some worthy Elders have placed the use of Tobacco among *Superfluities*, and indeed the ordinary use of it has no better authority for its support than several other things here spoken of, viz. *Fashion*: It is far more frequently injurious than conducive to Health, and the intemperate and unseasonable use of that as well as

There is moreover one Practice extremely frequent in these Countries which has such a Connexion with Superfluity in drinking, as to be a great provocative to it, and from which the Privilege we enjoy of a happy Exemption, by virtue of our Education, is undoubtedly highly to be valued; that is to say, what is called *Drinking of Healths*, by as great a Solecism in Speech as it is an Absurdity in practice: and as it sometimes happens that some weak Brethren are betrayed into mean compliances in this respect, I shall particularly consider it.

About the time of the Restoration, *George Fox* met with a good deal of Trouble for declining to drink, even the King's Health, which being then commonly urged as a Test of Loyalty, he as wisely as meekly answered, that *Men ought to drink for their own Healths*: but our Countrymen, of late, have made much farther Advances in this affair, by a contrivance of certain Words expressive of several of their Wishes, as of Prosperity or Success to this, that and the other

every other Gift of Nature is to be condemned; and such undoubtedly is the introduction of it in the use of snuff without necessity into our Meetings for Worship, as interrupting the awful Solemnity proper to that occasion.

This indeed is one of those things, which some men call Little, but when it comes in competition with our duty to God and our Souls, it ceases to be such in the view of enlightened and enlivened minds.

other Person or Undertaking, to be pronounced over each Glass, and these sometimes greatly multiplied, whereby they allure both themselves and others to drinking to Excess, more effectually than the meer Liquor without this Enchantment annexed to it were able to do: I say Drinking to Excess, a Vice which need not be promoted by these studied Arts, being the reigning Sin of these Nations, which is daily spreading its doleful ravages over the Souls, Bodies and Estates of men of all stations: and hence sometimes Quarrels ensue, besides the abuse of God's good gifts; and some of those, who are herein concerned, sometimes prove a kind of Martyrs to *Belial*, even drinking what they call other men's Health and Prosperity, at the loss and destruction of their own

Now it is a peculiar happiness to those of our Profession, that by an established Rule, this Practice is utterly declined among us. It is true, we are hereby rendred very unfit Associates for these men, and in some measure excluded from much of that Society which a corrupt Age calls *Good-fellowship*; but this, in the view of wise men, is so far from being a Loss, that it is a means of considerable Gain to them, with respect to the preservation of the Health of body and mind, and the saving of Time and outward Treasure,

Treasure, all which are shamefully, not to say wickedly, squandered away on this occasion.

As to *Superfluities in Apparel*, the like Observations that have been made with respect to Eating and Drinking, may also justly be applied to an inordinate Curiosity with respect to what we shall put on, as being not only an exprefs breach of the above-mentioned Precept of our Lord, *Take no thought what ye shall eat, what ye shall drink, or wherewithal ye shall be clothed*, but in a people who have set out with a profession of regarding only the just and lawful ends of Cloathing, the use and real Service, and not the Pomp and Ostentation annexed hereunto, and of being at Liberty from a servile compliance with the ever-fleeting Fashions of the times; in such a People, I say, an inordinate Curiosity in Apparel, and much more an awkward and affected Mimickry of the meer prevailing Fashion, as such, is not only a ridiculous Inconsistency, and an argument of a servile subjection to the *Spirit of this World*, but is also attended with no small profusion of Expence, besides care and precious time, very capable of being better applied, all which they are entitled to an Exemption from, both by the Precepts and Examples of their Predecessors.

We are indeed still distinguished from our neighbours by a peculiar Simplicity in our Garb,



Garb, but notwithstanding all the Precepts that have been given forth to the contrary, an Affectation of the Ways of the World frequently betrays itself among many of our profession: It is true, Gold and Silver Lace have not as yet found admittance, but the same thing cannot be affirmed of splendid Ribbons, and some other things which of late frequently disgrace our religious Assemblies, the introduction of which however impartially examined will appear to proceed from the same Spirit and Origin as the other, being calculated neither to answer the lawful Design of Apparel, nor the awful Ends of religious Meetings, but for Ostentation.

Before I dismiss the consideration of Superfluity in Apparel, I shall consider one gross and palpable instance thereof, *viz.* that distinction of Habit which is used by some as a token of *Mourning for the Dead*, a Custom of no more use to the dead, than those Garlands with which some affect to adorn their Graves, and a superfluous Expence and Burden on the living, even on such who dare not do otherwise than submit to the Ordinances of that Idol, Fashion, altho' many of the thinking part of them would be very glad of such a Privilege of an Exemption from it as we by virtue of our Education enjoy:

Wherefore,

Wherefore, that any under our Profession should manifest a strong disposition to creep into this practice, betrays both great Stupidity, and want of a Sense of the Value of the Liberty purchased for them by their Ancestors, and at the same time a slavish subjection to the Spirit of the World, the folly of which is peculiarly aggravated by its being voluntary and of their own choosing.

Such, who fall into this mean Compliance, dare not say that it proceeds from a greater degree of Affection they have for their deceased Relations, than these had for theirs whilst they never wore this Mark of Sorrow: and if it be supposed that the Deceased have made a happy Change, it is contrary to the Advice of the Apostle, *to be sorry as those who have no Hope*\*; but if otherwise, they dare not say that the wearing of black Vestures will influence the righteous Judge of heaven and earth to reverse his decree: wherefore this Appearance results in, and appears to be no other than, an affected Conformity to *Fashion* as such.

It is moreover an Appearance at this juncture particularly unseasonable, even when judicious persons of other Societies are groaning under, and some of them ridiculing the vain and superfluous Poms attending Funerals, and tends to erase and destroy

\* 1 *Thess.* iv. 13.

destroy the good impressions which, by our means, might otherwise be made on the more thinking and impartial Observers, so that such, who thus deviate from the Simplicity proper to their Profession in this respect, may be deemed a kind of dark Lanthorns, tending to stop the Progress of the Light of Reformation: and this also in common, with many other instances of Degeneracy from the primitive Example, tends to outward Poverty: and these consequences are chargeable chiefly on the Rich and Great, as Fashion-makers, whom the lower ranks are very prone blindly to follow, tho' in opposition to their own Interest.

These Observations may also be applied to the *Furniture of houses*, which according to the modish, luxurious taste of the present times, proves a heavy piece of Drudgery to some poor men, who dare not do otherwise than submit their Necks to the Yoke of the aforesaid Tyrant, Fashion; but that such, who in some instances profess themselves to be called out of the corruptions of the World, and who, by virtue of their Education, are entituled to the Privilege of an exemption from a Conformity of this sort, should manifest a strong Affectation of, and be voluntarily led into, some of the most pompous and expensive parts of Furniture, such as large Looking-glasses, curious Tables, Pictures, Prints, Portraitsures

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or

or other Representations hung up, not for real service but meer Ostentation, is in my view a strong evidence how far the God or Spirit of this World is able to blind men, both with regard to a just sense of the true Honour due to an uniform, consistent character and conduct, and of their own temporal Interest.

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## S E C T. III.

*Of Superfluity in Trading.*

**I**T hath been insinuated by some critical observers, not much to the credit of our People, that altho' we are distinguished from our neighbours, by retrenching some particular Superfluities in Garb and Furniture, yet that in point of the pursuit of Riches we are not distinguished by a correspondent Moderation, but are as inordinate, and not a whit less Covetous than others: and indeed, to vindicate all who conform to our Rules, in point of Garb and external appearance, from this Charge, were a task I would not undertake; and moreover, as Covetousness is ordinarily disguised by the specious cloaks of Industry and Frugality, it becomes less obvious to that clear discovery and just Censure, to which other Vices are exposed.

Nevertheless, I am assured, from a diligent search into the records of the sense  
and



and judgment of the Elders, particularly those of this Nation, that they were ever steady, not only in the persuasion that Superfluity in Trading and Farming was equally dangerous and entangling, or rather more peculiarly so, to the christian Soldier\*, than the Superfluities above-mentioned, but moreover, that in their Meetings of Conference, they did not neglect to enquire how far their Brethren did maintain the christian Testimony GOD had called them to bear, in this as well as in other respects, declaring that the inordinate pursuit of worldly Riches and Grandeur tended to darken the minds, and alienate the affections of men from the spiritual Riches, and that the Cares and Incumbrances of this life choaked the good seed, and hindered it from bringing forth fruit, and admonishing such as appeared to be overwhelmed therewith: and indeed with a great deal of reason:

For our peculiar Profession entitles us to an exemption from those occasions of Expence above-mentioned, consisting in divers Superfluities in Meats, Drinks, Apparel, Furniture, and Recreations, which captivate others, from a blind devotion to that Idol, *Fashion*, to whose Yoak they dare not but submit their necks; but, to a people thus professing and maintaining a conduct agreeable

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\* 2 Tim. ii. 4.

greeable to such a Profession, large Trades and Farms, and great multiplicity of Business, were quite unnecessary, and indeed among such a people, could naturally have no other effect than to accumulate Wealth, without having the common opportunities of spending it, and consequently to lay a strong temptation before an Offspring, who in a state of nature are no better than the meer Sons of fallen *Adam*, to shake off their religious Profession, in order with the less restraint to gratify their carnal appetites, according to the vain Spirit and course of this World; and accordingly this has been the door at which great numbers, not to say the greater part of the descendants of the Rich and Great, have gone \* out: an Event of which the Elders had a very clear foresight, and accordingly took care to forewarn us, by their timely and seasonable admonitions, against the inordinate pursuit of the Riches and Grandeur of the World, as being the great and dangerous Engine, contrived by the power of Darkness, for our destruction as a christian Society.

The truth of this Observation hath been amply ratified, by the experience of the succeeding times, many not proof against the temptations annexed to the affluence of outward Riches, \* having openly *gone out from*

\* The divine Wisdom clearly pointed out the like danger attending his chosen people *Israel*, formerly, who

*from us, not being of us, as the Apostle John expresses himself, whilst some others, who are only of this Profession accidentally, and would in reality rather be of another, manifest an inconsistency in their conduct, indulging themselves in some favourite Excesses, whilst on temporal considerations, they have a little retrenched themselves in others, where the Cross can be born with little trouble.*

Others indeed there are, who have not yet attained unto that universal and uniform Freedom of Spirit, which they earnestly desire and pray for, (among whom I may rank my self), but yet are honestly making some successful advances towards the primitive pattern of true christian Moderation, and some I hope there are, who have attained to it, that tread in the footsteps of their Fathers, and are cloathed with the same Spirit, and can say with Authority, as the primitive Christians did, *So walk as ye have us for an \* Example.*

Now for the encouragement of these two last, and for the conviction of the first, let it

who when they should be possessed of Vineyards and Olive-trees which they planted not, and should have eaten and be full, then (saith God by his Servant Moses) *beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage.*

\* *Phil. iii. 17.*

it be observed, that the Saying of the Apostle, \* *that Godliness is profitable to all things, having promise of the Life that now is, and of that which is to come,* seems never to be more effectually verified than by a strict adherence to the genuine tenour of this Profession, considered in its just extent and dignity, viz. as being an Exemption not only from the superfluous and expensive Pleasures, but also from the inordinate Cares and Anxieties of this Life, a Situation highly to be prized, as affording opportunities for religious Retirement and Meditation, and freedom from many snares and temptations into which others precipitate themselves, and attended with that Peace, Tranquillity and Consolation of mind, which the Captives to the World's Spirit and fashions are strangers unto; according to the Saying of our Lord to his Disciples, † *My Peace I give un'o you, not as the World giveth, give I:* And moreover, the prudent Industry, accompanied with that Frugality which is practised by all that hold this Profession in sincerity, is the shortest way of growing even temporally Rich, and whilst a Little is enough to a good man thus circumstanced, he hath often more to spare for the relief of the Distressed, than those who grasp after, and sometimes get an abundance, yet are strangers to the Science of

\* 1 Tim. iv. 8.      † John xiv.



of keeping it, but squander it away in a servile compliance to the modish Extravagancies of the Age.

O happy People then, if wise enough to prize the Lot assigned you, and unto whom might justly be applied those Epithets and Titles of Honour, incomparably more valuable than all the Pomp and Pageantry of this World, (provided you forfeited not the proper Conditions), with which the Apostle *Peter* dignified the primitive Believers scattered thro' divers parts of *Asia*, viz. \* *Ye are a chosen Generation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, which in time past were not a People but are now the People of God: and to whom the Blessing pronounced upon outward Israel formerly, seems also by no strained Analogy, to be not less applicable, even as a People whom God hath also brought forth out of spiritual Egypt, or the house of Bondage, viz. † How goodly are thy Tents, O Jacob, and thy Tabernacles, O Israel!*

I am, however, well aware of a strong Objection, which will be advanced against all this earnest recommendation of Frugality, to be practised upon a civil as well as religious Principle, viz. " We have, partly by the

\* 1 Pet. ii. 9, 10.

† Numb. xxiv.

the industry of our Parents, and partly by our own, acquired a good deal of outward Treasure, which that it should circulate among the people, is necessary for the public good; but if we should retrench our Expences in the manner here proposed, how shall we spend our money?"

I answer, not in manifesting an Affectation of every Novelty in the splendour and gaiety of Apparel and Equipage, and so by your example leading the Poor into Captivity to their great Loss or Ruin; nor in pampering the flesh in a variety of costly Meats and Drinks, to the prejudice of your healths; nor in a pursuit of such Recreations, as tend to debauch both body and mind: but according to the exhortation of the Apostle, \* *Be rich in good Works*, and lay hold of the Leisure your Circumstances afford for Meditation and spiritual Improvements; and at all opportunities let your Treasure be devoted to the good of the Community, both civil and religious, and to the promotion of an honest Industry, and the improvement of useful Arts among the Poor, as well as succouring them in their Distresses; innumerable holy arts of doing which, a Heart possessed of christian Charity, regulated by Prudence, will not fail abundantly to dictate unto you.

S E C T.

\* 1 Tim. vi. 18.

## S E C T. IV.

*Of the vain Honours of this World.*

**H**AVING so far considered the Self-denial of our Forefathers in relation to the Pleasures and Profits, I shall next consider the same thing in reference to the Honours of this World.

Previous to this, it seems worth remarking, that if we be able to make a proper Estimate with regard to the spiritual Life, it will appear to us a peculiarly, happy circumstance, that by our religious profession, we are excluded from all those posts of Honour and Profit under the Government, which afford ample provision for many others, since by this exclusion many of us are necessitated to exercise the arts of Industry, in order to the support of our families, and so put in a way of being preserved from Idleness, the mother of Vice; and altho' in consequence hereof we may not suddenly grow rich, yet we have generally enough to supply our real wants, and enable us to live consistently with our Profession of renouncing Superfluities of all kinds, which if we do, many Snares and Temptations attending Affluence are cut off, and we have the more leisure and opportunity for Meditation and other spiritual Exercises, and laying up Treasure in Heaven :

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And

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And as in consequence of our Profession we are in a great measure excluded from receiving the Honours of this World, so likewise are we by the same Profession restrained from giving the same to others.

Now the Objects of worldly Honour, are splendid Apparel and Equipage, empty Titles and large Revenues, these being the things which, as *William Pen* \* observes, the children of the *World* worship: and indeed so inordinate is the Veneration paid to men on account of these Qualifications, that many downright Lies are daily told, the Rules of Grammar and good sense are violated, and those marks of respect which are proper to Almighty God are given to mortal men like ourselves, practices which how much soever they may have received a Sanction from Custom, are in our view by no means to be justified, which nevertheless, because some of this Profession have sometimes been shamed into, I shall proceed minutely to consider, in order to convict them, in this case also, of a servile obedience to the spirit and maxims of this *World*, in opposition to the examples and precepts of holy men recorded in Scripture.

The first instance of worldly Honour I shall consider, which we conscientiously deny to give, is in the use of *flattering Titles*.

The

\* *No Cross, No Crown:*



The above-mentioned Author reprehends the modern Professors of Christianity, as widely deviating from the Simplicity of the more early ages, both among Jews, Heathens and Christians, who were never wont to distinguish their Saints and Heroes by the title of Lord, as Lord *Noah*, Lord *Daniel*, Lord *Peter*, Lord *Paul*, Lord *Solon*, Lord *Cato*, &c. whilst we are very lavish in bestowing not only these, but many other splendid Epithets, such as *your Excellency*, *your Grace*, *Honourable* and *right Honourable*, *Worshipful*, &c. respectively appropriated to certain persons among us by a licentious use of Speech, from no better Authority than that of the Custom of the Country, without considering whether these Titles be justly given or no, or whether to persons really possessed of the qualities ascribed to them or not; and he that refuseth to give these Titles is deemed squeamish or superstitious, notwithstanding that the inviolable rules of sound morality, as well as the precepts of Scripture \*, enjoin every man to *put away Lying, and speak the truth to his neighbour*.

Next, as the Honour of the *Hat* and *Knee*, certain mean and pitiful Compliances that are beginning to creep in among us, not only the men with respect to the *Hat*, but even among some of the female Sex,

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who,

\* *Ephes. iv. 25.*

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who, tho' they have less temptation to such a deviation, have learned to bend the Knee; I say, these mean and pitiful Compliances, altho' inconsistent and self-contradictory in many of those who fall into them, who sometimes give, and sometimes refuse these marks of Reverence to mortal men, which by their Ancestors were ever deemed proper to Almighty God only, seem to render it not unseasonable to enter into a somewhat minute consideration hereof.

In these countries indeed, Kings, and even Bishops, must be approached on the Knee, which is no better than a confounding, or making no difference between, the outward marks of Reverence paid unto mortal man, and which were ever, both under the Old and New Testament, paid unto Almighty God, and who indeed hath expressly appropriated this outward mark of Adoration and Submission, to himself, in the following texts: *Unto me every Knee shall bow* \*. *As I † live, saith the Lord, every Knee shall bow to me. Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but being found in fashion as a man, he humbled himself, and became obedient unto Death, even unto the Death of the Cross; wherefore God also hath exalted him, and given him a name which is above every*

\* *Isaiah* xlv. 23.  
5, 6, 8, 10, 11.

† *Rom.* xiv. 11. *Philip.* ii.

*every name, that at the name of Jesus every Knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord.*

And we find that *Peter* the Apostle, refused to accept of this mark of Respect paid him by *Cornelius*, for \* as *Peter* was coming in, when *Cornelius* met him, and fell down at his feet and worshipped him, *Peter* took him up, saying, *Stand up, I also am a man.* And the Angel refused it from the Apostle *John*; for when † *John* fell at the feet of the Angel to worship him, the Angel said, *See thou do it not: I am thy Fellow-servant, and of thy Brethren that have the Testimony of Jesus: worship God.*

If any should here alledge, We do not bend the Knee with an intent to worship men, Worship being proper to Almighty God only; then let them reject the Word *Worshipful* from among the Titles they give to mortal men, and when they have done that, let them consider how far it is fit to give to mortal man that which both by the writings of the Old and New Testament, and the practice of all ages is allowed to be a proper mark of Adoration.

The like may be said concerning *uncovering the Head* in testimony of Respect to mortal man, an Appearance ever deemed proper

\* *Acts* x.

† *Rev.* xix.

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proper to the Exercise of public, divine Worship, or of the spiritual Gifts of Praying, [and Prophefying or Preaching in the Church] even from the Days of the Apostle Paul \* unto this time.

Such are the grounds of our Sentiments and practice in these cases; and our Elders, for the singularity of their conduct, in conscientiously declining to uncover their Heads in token of Respect to mortal men, were sometimes fined and imprisoned; a singularity supported by weighty reasons, the validity whereof appeared by the Test it proved, and by the discovery it made, of the Pride and Rage of vain man, who would not be content with less tokens of Honour, than those which we apprehend to be proper to Almighty God only.

And since our Forefathers, by their constancy and perseverance in this instance of Self-denial, have so far wearied out the spirit of opposition and persecution which had been raised on these occasions, as to have rendred the same sort of conduct easy to us their Successors, what but a slavish Subjection to the ill grounded Maxims and Spirit of this World, is the cause that induces any under our denomination, who have been so taught and so believed, to mean Compliances in these respects?

But

\* 1 Cor. xi.



But to return to the use of *flattering Titles*, it seems absolutely necessary to take notice of one of those which is the most common; and such as most frequently occurs in the daily addressees of almost all mankind to one another in these countries, where Custom has ordained that we must not ordinarily accost, nor speak of, or to any one, whether he be our superior, or our equal, or perhaps our inferior, by his distinguishing name of *John, Thomas, &c.* without annexing to it some title of Mastership, Dominion or Lordship, viz. those of *Master, Mistress, Sir, or Madam*, or rather *Ma dame*, i. e. *My Lady*, this last term being borrowed from the *French*, (a Nation far more distinguished by their affectation of Compliments than by their Sincerity) whom we are too fond of imitating, nor in Writing conclude our Letters without subscribing ourselves *Humble Servants* to the person to whom we write; and indeed such is the enchanting power of the Spirit of the World in this case, that it frequently proves in common Conversation, no small degree of Self-denial, to adhere to the Simplicity of calling every one by their distinguishing name, without annexing one of these flattering Epithets to it; and accordingly great numbers of those who bear our name are daily, in this instance, also, betrayed and shamed into mean Compliances, or in other terms, a servile Subjection

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jection to the spirit and maxims of a depraved Age:

For indeed, how minute and trivial soever this affair may appear to some, and how much soever long-established Custom may seem to have given a sanction to this licentiousness in speech, Custom can never alter the nature of things, or render that to be truth which is falsehood, or make it just to call him Master who is not such.

And moreover, Christ, whom we call our Lord, saith both to his Disciples and to the Multitude, \* *Be ye not called Rabbi, or Master, for one is your Master, even Christ, and all ye are Brethren*: and indeed among christian Brethren, the word *Brother* or *Friend*, is not only the proper appellative, but most consistent with the primitive way of speaking: for *Jesus* † calleth his Disciples *Friends*, and *John* the beloved Disciple called his christian Brethren by the same name; and the early Christians refused to give the Emperor the title of *Dominus*, as being an appellative proper to GOD, but with us almost all are *Domini* or *Masters*, which, as applied to the several individuals of the same family, with the distinguishing name of each, is both a needless, and for the most part unjust multiplication of Words, and used without the distinguishing name of each individual,

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\* *Matth.* xxiii.

† *John* xv.

is confounding the several members of the same family together :

The conclusion therefore is clear, that when any of us (who are thus convinced, not by meer tradition, but by the reasons on which the tradition is founded) fall into the practice of the World in this case, it is an evidence that our souls are yet in bondage to the Spirit of this World, whose false maxims we want courage and honesty to contradict.

Another strong instance of the despotic sway of that Idol, *Fashion*, and than which a stronger can hardly be given, is that absurd Innovation in our language which now almost universally prevails, *viz.* that no single person must be accosted but by a term originally and properly expressive of more than One; so that, as the Edicts of Princes are commonly given forth in the first person plural, in the terms, *We* command, and *Our* royal pleasure is, &c. the like air of Grandeur must also be transferred to private persons, in the use of the second person Plural, instead of the second person Singular; and so far established is this Custom in this age of boasted politeness, that he who dares to decline it, is liable to be deemed either a meer Clown, or ridiculously squeamish and superstitious:

And indeed, I make no scruple of acknowledging, that the Custom of the coun-

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try we live in, where it neither clashes with the rules of good Sense nor Virtue, ought scarcely to be departed from, and that affected Singularities in speech or manners are rather an evidence of Pride, than of christian virtue: but if the Custom be such as does not answer the just ends of speech, but tends to introduce Ambiguity or Confusion into our Language, or if it has been not only originally introduced, but is still supported by the pride and vanity of man, then the declining of such a Custom from such a persuasion, becomes an instance of Self-denial and christian Courage, even in daring to oppose the established Fashion of a mistaken and depraved Age.

Now, that this is really the case with respect to the use of the word *You*, as applied to a single person, is evident from the Confusion of the singular and plural number thereby made, and its tendency to rob our Language of the Pronouns *Thou* and *Thee*, peculiarly and distinguishingly expressive of the singular Number, whilst the word *You* is equivocal, and according to the modern corruption, equally applicable to *One*, and to more than one, a licentiousness of Speech inconsistent with the design thereof:

And moreover, that this Corruption of Speech hath been supported by the Pride of vain man, appears from the rough and harsh treatment our Forefathers at first met with,



with, on account of their adherence to the use of the words *Thou* and *Thee*, whilst at the same time it was universally acknowledged that the use of those words was most consistent with the awful Solemnity and Reverence proper to our addressees to Almighty God; and accordingly they are retained in the established Forms of Prayer; and yet an Inferior or a Beggar might be and still is frequently thus accosted, but the accosting of an Equal or Superior in this manner, was, and still is, by many deemed Rudeness, and accordingly was frequently answered by contemptuous speeches and reproaches, a sure Test of that Pride and Vanity which ought not to be gratified, but humbled, and than which indeed scarce any thing can be more absurd, even that men should resent, as an indignity, their being addressed in that very language, in which they themselves address the great Sovereign of the universe

Such were and are the Sentiments and Demeanour of our Ancestors, and all their faithful Successors; and such are the grounds of our Singularity in this case: Wherefore, the mean Compliances which of later days have greatly prevailed among those who otherwise profess themselves to be of our Community, who vary their language according to their Company, and are ashamed to accost strangers according to the primi-

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tive simplicity, are evidences of a Servility and Bondage to the Spirit of this World, and betray a want of that christian Fortitude, which did and would support under popular Contempt and Reproaches \*.

But before I dismiss this article, it seems to me absolutely necessary to take notice of a certain culpable piece of Delicacy, or Inconsistency, peculiar to ourselves, and the

\* I am informed that this Corruption of Speech was first introduced in the declining state of the *Roman* Empire, and that the first notable instance of it occurs about the fourth Century, in the reign of the Emperors *Valentinian* and *Valens*, when *Valens* was addressed in these terms: "Domino Valenti Gothico, maximo, perpetuo & augusto." "To the Lord *Valens*, most great, perpetual and august;" as may be seen in *Eutropius's* abridgment of the *Roman* history, where also (Chap. xii. Book 1.) the words *Tranquillitas vestra* are applied to the Emperor, the titles of *Manfuetudo*, (Clemency), and several others, having (as the learned Annotator, tho' not of our Community, observes) been applied to the Emperors, as *his Majesty* is now a-days to Kings; and that these Titles were introduced not long before these times, by the sordid flattery of the People, and the want of sense and modesty in the Emperors, who tamely suffered themselves to be addressed in such kind of language, as was proper only to the Deity; the old *Greeks* and *Romans* (as the same Author observes) having been wholly strangers to any thing of this kind: upon which it is obvious to remark, that those of our Society who in these instances fall into mean Compliances, whilst they profess themselves to be of the strictest Christians, do herein follow no better an example than that of the most corrupt and degenerate Heathens.

the rather because indeed it is what but very few of us are entirely clear of; an Inconsistency that shews we are not gone above half way in our professed Reformation of the Corruption of Speech we complain of, I mean in the use of the word *Thee* for *Thou*.

It is true, in thus speaking we are right as to *Number*, but quite erroneous and ungrammatical as to *Case*, viz. in putting the Accusative for the Nominative, and therefore such who are guilty of this Inconsistency, have no right to defend themselves by the argument of Propriety of Speech.

Some, in excuse for the prevalence of this impropriety in Speech, have alledged that it has been so long established by Custom and the Example of their Parents and Associates, that some may be supposed not to know the Difference, which indeed is an argument that a long continued Custom may establish a Corruption in Speech; but that it ought so to do, is utterly contrary to the whole tenour of our profession, in other obvious instances, as well as what we condemn in our neighbours, in their use of the word *You*, who therefore have accordingly retorted our argument upon us, viz. that we ourselves also are guilty of an equal Impropriety in substituting *Thee* for *Thou*, and from the same principle which  
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we condemn in them, viz. an imaginary superior softness of the term *Thee*: and indeed I confess, I know of no effectual Answer to this Objection, but mending our conduct accordingly.

But I cannot yet be persuaded, that meer Ignorance is the cause of this Inconsistency of Speech peculiar to us: for even our Grammarians and Scholars (to their peculiar shame be it said) are frequently as guilty of it, as those who are ignorant of the rules of Grammar: and moreover, it is observable, that divers of those, who decline the use of the word *Thou* in their Conversation, do yet in their Letters and Writings (where there is more room for Deliberation and less Shame of the Cross than in Conversation) take care to insert it in its proper place: And lastly, that an acquaintance with the rules of Grammar is not essential, to the understanding the respective proper use of the words *Thou* and *Thee*, is evident from the practice of those Country-people, who not having been corrupted by this piece of false Politeness, do yet in their daily Conversations make use of them respectively, with the utmost propriety.



## A P P E N D I X.

*Concerning the Denomination of the Days  
of the Week and Months.*

I Shall here subjoin a few Remarks on another peculiarity of Language, which our Ancestors did, and all their faithful Successors still do, hold themselves conscientiously engaged to maintain, which I apprehend will stand the test of the severest examination among all that are Christians in sincerity: I mean their denominations of the days of the Week, and of the Months, according to the numerical order of First, Second, Third, &c. agreeable to the Style of the Holy Scriptures, and not from the heathenish Idols, a practice, which how far it is consistent with a serious profession of Christianity, deserves to be considered.

For indeed, the very Dedication of the Days of the Week to heathenish Idols, is in effect allowing the existence of, and paying a tacit Homage to, such imaginary Beings, and consequently an implicit Denying of the only one true GOD: and many of the Months have also their Names from the same kind of Idols; and the appellations of *July* and *August*, from the Roman Emperors, *Julius Cæsar* and *Augustus*, are scarce a whit more defensible than those of *January*, *March*,  
*May*,

*May*, &c.; for *July* and *August* were not the established denominations of the two first-mentioned Months, but *Quintilis* and *Sex-tilis*, or the fifth and sixth Months, until the Heathens began to pay an extravagant, even an idolatrous respect to their Emperors, (as it is certain from several passages in *Horace*, and other heathen Authors they did) and then they denominated these two Months from their new-coined Deities, as they had done the other from their old ones \*:

And as to the four last months of the year according to the New Style established by Act of Parliament, viz. those called *September*, *October*, *November* and *December*, we have now more reason than ever to persevere in distinguishing these, as well as the rest of the months, according to their Numerical Order: for altho' the Legislature hath not thought fit to change the names of the Months last mentioned, yet whether to call that which in reality is the Ninth [in succession from the first Month in the year called *January*] by the *Latin* name of *September*, indicating the Seventh, and the Tenth by the name of *October*, indicating the Eighth, the Eleventh by the name of *November*, indicating the Ninth, and the Twelfth by the name of *December*, indicating

\* For further Satisfaction in this Point, see an Epistle from the Meeting for Sufferings in *London*, publish'd in 1751.

cating the Tenth; or whether to call those months respectively and simply, the Ninth, Tenth, Eleventh and Twelfth, be most consistent with common Sense and Propriety of Language, let all men judge :

Wherefore, as long as it remains to be a truth, that heathenish Idolatry ought to be discountenanced and denied among Christians, and as long as Truth and Simplicity, and the ends of Speech are best maintained, by giving the Denominations to the Months and Days of the Week, according to their Numerical order of First, Second, &c. so long ought we not to be ashamed of, but adhere to the Tradition of our Elders in this case, a Tradition so highly consistent both with reason and a sincere profession of Christianity, that it will be no rashness to affirm, that such who have been thus wholesomely taught and instructed, and yet daily in their conversation and writings, deviate from the example of their Forefathers, do in this instance, as well as the others above enumerated, manifest a servile disposition of mind, and a mean obsequiousness to the prevailing Fashion of the times, or the corrupt Usages of heathenizing Christians in this case.

*N. B.* I am not unaware, that with respect to the several articles of Language and outward Demeanour above specified,

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many will object, that here is too great a Stress laid upon *small matters*, and that Words are of no Signification, but according to the ideas affixed to them by Custom: to which I answer,

1<sup>st</sup>, By denying the charge, having already expressly acknowledged that a meer Conformity to the Traditions of the Elders, in exterior matters, is far from entitling a man to the kingdom of Heaven, or indeed any thing short of Regeneration, or a Renovation of mind, which undoubtedly is the best basis whereon to build an outward regularity of conduct, and which is above all other things to be recommended, as it frequently is by our worthy Brethren of the Ministry; but the principal design of this Address from a person in a lower Station is, to reason with those called Libertines upon their own principles, and beat them out of their present strong Holds, in order, and with an earnest desire, that they may lie open to better and higher impressions, which undoubtedly the present Generation greatly wants.

2<sup>dly</sup>, That the instances of Conformity to the World here censured, are absolutely matters of small importance is denied; for whatever they may be to such as have never considered them, to those who have duly considered them, and are convinced that they are repugnant to Truth and sound Reason, they



they cease to be small matters. Now in a people who in the several particulars above-mentioned, are distinguished from the rest of the World, not to have considered the true grounds on which such Distinction is founded, is both a culpable piece of Negligence, and an argument of great stupidity; but in many others, not to say the greater part of those who conform to the World in these respects, the true origin of such Conformity seems to be a Corruption rather of the heart than of the head, *viz.* a mind that dareth not to proceed in the right way, when it is contrary to the ways of the World; a mind not fortified to undergo the contradictions and contempt of Scoffers, in which view these mean Compliances are no longer to be deemed matters of small importance, since a Demeanour opposite to Conviction never can be so.

3dly, As the Practices here censured are of a corrupt original, so are they of an evil tendency, even to reconcile to that Friendship which the Apostle *James* saith, is Enmity with God; and such who indulge themselves therein, may do well to remember the saying of the wise man: *He that despiseth small things, shall fall by little and little.* Ecclesiasticus xix. 1.

## S E C T. V.

*Of the Payment of Tythes.*

**T**HE present Conduct of some under this Profession, seems to render it necessary to add a few remarks on this head, even as another strong instance of the little sense that possesses their minds, of the dignity of their religious Education, in its tendency to establish them in the enjoyment of christian Liberty.

It is no small temporal Privilege to us, as a Society, that both our Law and our Gospel are free. As to the first, it is well known that most of our Differences are to be determined among ourselves, agreeably to the sense of the Apostle \*, who utterly condemns one *Brother going to Law with another*; that the Prosecution of Law-suits, even with Strangers, without great necessity, is a Breach of one of our wholesome Precepts: and as to the second, that the Taxation of the people by Tythes, is no other than a Jewish Yoak of Bondage, as being a part of the Jewish ceremonial Law, abolished by the coming of CHRIST, and his death on the Cross; and consequently that the paying of them for the support of  
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\* 1 Cor. vi.

a professed christian Ministry, is in effect to deny the Coming and Suffering, (or which amounts to the same thing, to deny the efficacy of the Coming and Suffering) of CHRIST in the Flesh, hath been the declared Sense of this People from the beginning; as also that to contribute to the support of a Hireling ministry, established upon a human and worldly foundation, is in effect an acknowledgment of the Validity of their Call and Authority, which we deny: and these were the grounds of the refusal of our Ancestors, to pay Tythes, or Priests Wages, in these Gospel-times, which was therefore called their christian Testimony \*, which both they did, and all their faithful Successors still do, deem themselves conscientiously engaged to bear, and inviolably adhere unto, whatever outward Sufferings might or may attend on this account, which indeed were very severe in the beginning; nevertheless, they deemed this their christian Testimony, this holding forth a light to an Age of professed Christians, who had deviated from the Simplicity and Liberty of the Gospel, to be of more real value and importance,

\* For further satisfaction in this point, the reader may have recourse to *Anthony Pearson's Great Case of Tythes*, lately republished with some important Additions.

importance than outward Riches, Liberty or even Life itself, having sometimes been deprived of all three rather than decline to maintain this Testimony by paying Tythes, as may be seen in *Joseph Besse's* account of their early Sufferings.

But indeed such a conduct as this is not at all agreeable to the Carnal mind, which having no relish of the beauty and importance of this Testimony, prefers outward Ease, and leads into mean Compliances, and Connivances at others in paying for them, contrary to the advice and judgment of the Body, not indeed from a conviction of the justness of the Demand, but to decline the greater expence and trouble of a Distress, or spoiling of their Goods, and much more a Prison: and this seems to be the true origin of the unfaithfulness of many on this account, as want of consideration may be in others.

Now, it is manifest that the Liberty which such seek is that of the Flesh, and not of the Spirit, and the tendency of their conduct is not only to injure the christian Reputation of the Society, and weaken the Testimony of the Faithful, but to continue and perpetuate Slavery on themselves and their posterity.

And moreover, such a Declension from the Footsteps of our Ancestors, is very  
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unseasonable at this present juncture, when Light and Liberty are beginning to appear \*, and when thro' the steadiness and constancy of our Predecessors, the strictest adherence to this our christian Testimony is rendered comparatively easy, when the claim of the divine Right of Tythes is given up by the more moderate, even of the Clergy themselves, and when divine Providence is raising up and establishing a free Ministry, agreeably to CHRIST'S own Appointment, † *Freely ye have received, freely give*; I say, that at such a time the Descendants of those men who were instrumental to bring about these great Events, should so far deviate from the primitive Spirit and Example, as either to connive at the Payment of Tythes by others on their behalf, or directly to pay Tythes, seems to betray little sense of the Privilege of their Education, and as little Zeal for carrying on the great Work of Reformation, and Deliverance from the aforesaid Yoak of Bondage, so happily begun; and such a conduct viewed in

\* “ In *New England*, where our Friends formerly underwent grievous Sufferings, a Law is lately made exempting Friends from paying either to the established Ministers, or to the repairing of their Worship-houses.” *Yearly Meeting Epistle*, A. D. 1733.

† *Matth. x. 8.*

in all its consequences, appears to me to manifest a degree of Stupidity, not inferior to that of those above observed, who when Liberty was offered them, chose to be Slaves, whose punishment what it was may be seen in the text\*.

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## S E C T. VI.

*Of the Observation of the Days called Holydays.*

**A**NOTHER instance of christian Liberty, which was bravely asserted by our Ancestors, and which they purchased, and transmitted to us, at the loss of their outward ease and treasure, in the divers Sufferings and Hardships they underwent from an ungodly Rabble, on this account, and ought not to be lightly esteemed, is the Liberty of following our honest Occupations on those Days, to which Superstition has affixed the name of Holy, the Observation of which is not only a mark of Bondage, in the sense of the Apostle †, but greatly perverted and prophaned in lewd and riotous practices, to the

\* Exodus xxi. 6.

† Gal. iv. 9, 10.

the no small scandal of the christian profession; and moreover, to consider this matter with a view to secular Policy, by the multiplication of these Days, the State is robbed of so many Days of the Labour of the Poor, and many Families are impoverished by this means, as divers Protestants have openly declared, and of which, some even of the Popish Governments, are at length become so sensible, that they have begun to abridge them.

At such a time then, how unseasonable, how dishonourable is it, and how little Zeal for carrying on the Work of Reformation does it shew, that any of us should by a mean Compliance, or Connivance, weaken that christian Testimony our faithful Elders were conscientiously engaged to bear in this respect, even when other people are beginning to manifest a disposition, to acknowledge the expediency and reasonableness of their conduct, on these occasions?

Nor moreover, was it only against those Days called *Church Holy-days*, but also those called *State Holy-days*, viz. such as are set apart for public Rejoicings, on the account of Victories obtained over our outward Enemies, and such like Occasions, that our Elders, and all their faithful Successors had, and have a christian Testimony to bear, these last be-

ing attended with divers Vanities, inconsistent with the whole tenour of our Profession, and in our view with the Gravity becoming Christians on these, and all other occasions, such as Bonfires and Illuminations, and the Conduct usually accompanying them, with Excess of Drinking, and sometimes divers bodily Mischiefs.

Now an Exemption from Practices of this sort, is another of the Privileges of our Society; for which reason, a Compliance with the Custom on these occasions, in any of our profession, is not only a mark of that same Servility of Spirit, which hath been above traced in other instances, but is also more peculiarly condemnable in such, as it tends to expose, and, in some late instances, actually has exposed those who stand their ground in a faithful adherence to our christian Testimony, in this respect, to the greater Sufferings from the outrages of a licentious Rabble; and whereas Unity is the Strength of Society, the conduct of these tends to weaken the Testimony of the faithful, and represent us as a House divided against itself, so that such deserve no better character than that of false Brethren.

DUBLIN, the 19th  
of the 6th Month  
1756.



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